Fundamental Shi'ite Beliefs

بسم الله الرحمن الرحيم

Fundamental *Shi'ite* Beliefs

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May Allah forgive him and his parents and all Muslims

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Foreword of Sheik Abdul-Aziz b. Abdullah b. Baz, may Allah have mercy on him

General Director of the Administration of Religious Research and Issuance of Religious Verdicts and Head of Council of Grand Scholars in the Kingdom of Saudi Arabia

بسم الله الرحمن الرحيم

I begin with the name of Allah, Most Merciful, Most Beneficent

From Abdul-Aziz b. Abdullah b. Baz to the respected brother, may Allah grant you success,

Assalamu Alaikum wa Rahmatul'laah wa Barkatoho,

I am writing to you in response to your letter dated 10/2/1418H regarding your booklet on the *Shi'ites*. I have read it and found it to be a beneficial booklet, which is suitable for distribution in the Kingdom and the Gulf. I ask Allah to benefit everyone who reads it and to bless your efforts.

Wa Alaikum as Salaam wa Rahmatul'laah Wa Barakatoho,

General Director of the Administration of Religious Research and Issuance of Religious Verdicts and Head of Council of Grand Scholars in the Kingdom of Saudi Arabia

Introduction

All praise is due to Allah alone, and may Allah exalt the mention of the Messenger of Allah and render him, his household and companions safe from every evil.

I wrote this book for a number of reasons including:

a. The increased efforts of the *Shi'ites* to spread their ideology in the Muslim world,

b. The danger of this deviant sect poses on Islam,

c. The ignorance of many Muslims about the danger of this deviant sect,

d. The corrupt *Aqeedah* (belief system) of the *Shi'ites*, which includes polytheism, defamation of the Qur'an and defamation of the Companions of the Prophet, may Allah be pleased with them all.

e. Their extreme beliefs in relation to their Imams.

In light of these points, I decided to compile a booklet to clarify the danger of this sect. I have put it together in a brief summarized method, as was the method of our Sheik Abdullah b. Abdurrahmann al-Jibreen, may Allah preserve him, in his book ***'Commentary on the Text of Lum'atil I'tiqaad'***.

I have taken quotes from the famous *Shi'ite* source books and from the books of *Ahlus-Sunnah* who refuted the beliefs of the *Shi'ites* and clarified the incorrectness of their beliefs, which is based on polytheism, extremism, lies, slandering, and defamation.

I have tried in this short, humble work to condemn them from their own books and works as Sheik Ibrahim b. Sulaiman al-Jabhan, may Allah have mercy on him, said: **'O *Shi'ite, I will condemn you from your own words!'***

In the end, I ask Allah to benefit those who have intellects as Allah says:

'Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind].' (Qur'an 50:37)

I am thankful to all those who helped me prepare this booklet. I ask Allah to reward them for their help.

Allah knows best, and may Allah exalt the mention of our Prophet Muhammad and render him, his household and his companions safe from every evil. *Ameen*

Written by:
Abdullah b. Muhammad as-Salafi

When did the *Shi'ite* Sect First Appear?

The *Rejectionists*[1] came into existence when a Jewish man (Abdullah b. Saba') claimed to have become Muslim; he claimed to love the family of the Messenger of Allah and held extreme beliefs regarding Ali (ﷺ). He claimed that Ali (ﷺ) was the rightful heir to the Caliphate after the death of Prophet Muhammad (ﷺ). He then elevated the status of Ali to a divine one, as is mentioned in the *Shi'ite* source books.

Al-Qum'mi in his book *'Al-Maqalat wal-Firaq'* (Articles and Sects)[2] admits that he existed and considers him to be the first to believe in the authority of Ali and he was the first to have condemned Abu Bakr, Umar and Uthman and the other Companions, this has also been mentioned by an-Nobakhti in his book '*Shi'ite Sects*'[3] and by al-Kish'shi in his famous book '*Rijaal al-Kish'shi*' (the Men of al-Kish'shi)[4].

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1 - Shi'ites are called 'Rejectionists' for the following reasons: the first is due to their rejection of the first two caliphs of Islam, Abu Bakr and Umar, the second reason is when they went to Zaid b. Ali b. al-Husain and they asked of him to reject and condemn Abu Bakr and Umar he said: 'They are my companions.' The *Shi'ites* said to him, we will then 'reject' you, and from this they were called '*Raafidhah'* i.e. rejectionists.

2 - Al-Maqalat wal-Firaq for al-Qum'mi pg. 10-21.

3 - Firaq ash-Shi'at for an-Nobakhti pg. 19-20.

4 - Al-Kish'shi mentioned a number of narrations about Abdullah b. Saba and his beliefs. Look at 170,171,172,173,174 on pgs. 106-108.

Muhammad Ali al-Mual'lim, a present day Shi'ite, also affirmed the existence of Abdullah b. Saba' in his book '*Abdullah b. Saba' the Unknown Reality'*[1].

As it has been said, *'Recognition is the best of evidences'*. The names previously mentioned are among the Grande *Shi'ite* scholars.

Al-Baghdadi said: 'As-Saba'iyah, the followers of Abdullah b. Saba', held extreme beliefs regarding Ali. They claimed him to be a Prophet and even ascribed divinity to him, claiming he was Allah!'

Al-Baghdadi also said: 'Ibn as-Soda', i.e. Abdullah b. Saba', was a Jew from Heerah, who claimed to be a Muslim. He wanted to become powerful in the Kufa area, so he told them that he found in the Torah that every Prophet would have a regent and the regent of Prophet Muhammad was Ali.'

Ash-Shihristani mentioned that the first to call to the Imamate of Ali was Ibn Saba'. He also mentioned that the Saba'iyah was the first sect to bring about the belief in the absence of the Imam and other authoritative sources. This was then inherited by the various *Shi'ite* sects afterwards. The ideas of the Imamate of Ali and his rightful authority to the Caliphate are of the remnants of Ibn Saba'.

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1 - This book is a refutation of a book written by a *Shi'ite* known as 'Murtada al-Askari' entitled: 'Abdullah b. Saba' and other False Narrations' in which he rejected that anyone known as Abdullah b. Saba' ever existed.

In this manner the belief and principle of regency, authoritative sources, absence of the Imam and attribution of divinity to these Imams[1] was brought about by Abdullah b. Saba' the Jew.

1 - The Fundamentals of the Beliefs of Ahlus-Sunnah wal-Jama'ah for al-La'laka'ee.

Why are *Shi'tes* Called 'Rejectionists'?

The reason for this name was mentioned by the *Shi'ite* Scholar al-Majlisi in his book '*Bihaar al-Anwaar'*. He said: **'Chapter: The Virtues of the Rejectionists and Honor of this Name.'** He mentioned a narration on the authority of Sulaiman al-A'mush, 'I entered upon Abu Abdullah Ja'far b. Muhammad, and I said: 'May I be your ransom, people call us '*Rawaafidh*' (i.e. Rejectionists), who are the *Rawaafidh*? He said: 'By Allah, they have not given you this name; this is a name given to you by Allah in the Torah and the Gospels and was mentioned by Prophets Musa and Jesus.'[1]

It has been said that they were called 'Rejectionists' because they approached Zaid b. Ali al-Husain and they said: 'Disown Abu Bakr and Umar, so that we can join you.' He said: 'They are the Companions of my grandfather, and I stand by them.' They said: 'We will then disown you.' They were then called '*Raafidhah*' (i.e. Rejectionists) and those who joined him were called '*Zaidiyah'*.[2]

It also has been said that they were called by this name on

1 - Bihaar al-Anwaar for al-Majlisi 97/65.

2 - Commentary on the Text of *Lum'atul I'tiqad* for Sheik Abdullah al-Jibreen, may Allah preserve him, pg. 108.

account of their disavowal of the Caliphates of Abu Bakr and Umar.[1]

1 - Commentary of Islamic Articles for Muhyi ad-Deen Abdul-Hamid (1/89).

How Many Shi'ite Sects are there?

In the Encyclopedia *'Dairatul Ma'arif'* it is mentioned: 'Many *Shi'ite* sects appeared, the number has far exceeded the 73 known sects that splintered away from Islam.'[1]

The *Rafidhi* Meer Baqir ad-Damaad, said, 'all the 73 sects mentioned in the Hadeeth are in relation to the *Shi'ite* sects and the successful one is the Imamate sect.'[2]

Al-Maqrizi mentioned that the *Shi'ite* sects are more than 300.[3]

Ash-Shihrastani said: 'The Rejectionists can be categorized into five groups: al-Kaisaniyah, Az-Zaidiyah, Imamiyah, al-Ghaliyah, and Ismailiyah.'[4]

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1 - Da'iratul Ma'arif 4/67.

2 - He is Baqir b. Muhammad al-Istarbadi, known as 'Meer Damaad'. He died in 1041H. You can see more information on him in the book *'Al-Kuna wal-Alqaab'* for Abbas al-Qummi.

3 - Look at *al-Khitat* 2/351.

4 - Al-Milal wan-Nihal for ash-Shihrastani pg. 147.

Al-Baghdadi said: 'The Rejectionists after Ali (رضي الله عنه) divided into four groups: Zaidiyah, Imamiyah, Kaisaniyah and Ghulaat.'[1]

It should be noted that the only group among the *Zaidiyah* that are considered *Rawaafidh* are the *Jaroodiyah* sect.

1 - Al-Farq bainal Firaq for al-Baghdadi pg. 41.

The Belief of *Al-Bada'* which the *Rafidhah* believe in

Al-Bada' means to appear after having been hidden. It also refers to the birth of a new opinion. Both these meanings suggest that ignorance preceded knowledge and are impossible in the right of Allah, but the *Rafidhah* impute this to Allah, the Exalted.

Ar-Rayan b. as-Sult said: 'I heard ar-Ridha saying: "Allah has not sent a Prophet but to prohibit intoxicants and affirm the belief of *al-Bada'* for Allah."'[1]

Abu Abdullah said: 'Allah has not been worshipped with anything better than believing that he is affected by *al-Bada'*.'[2] Far removed is Allah from this imperfection!

Dear brother, look at how they impute ignorance to Allah! Allah says:

﴿**Say, "None in the heavens and earth knows the unseen except Allah, and they do not perceive when they will be resurrected**﴾. (Qur'an 27:65)

1 - Usool al-Kafi pg. 40

2 - Usool al-Kafi for al-Kulaini vol 1 pg. 331.

At the same time, they state that their Imams know everything and nothing is hidden from them!

Is this the Message of Islam that our Prophet Muhammad (ﷺ) was ordered to convey?

What is the Belief of the *Rawafidh* in relation to the Attributes of Allah

The *Raafidhah* were the first deviant sect to believe in the creed of *at-Tajseem*, which is to ascribe human qualities to Allah.

Sheik al-Islam b. Taymiyyah stated that the one who introduced this belief to the *Rawaafidh* were Hisham b. al-Hakam[1], Hisham b. Salim al-Jawaliqi, Younus b. Abdurrah-mann al-Qum'mi and Abu Ja'far al-Ahwal.[2] These Sheiks are among the Grande scholars of the 12 Imamate sect of *Shi'ites*. From this it is clear, that they became *Jahmiyah* in relation to the attributes of Allah.

Ibn Babaweih narrated over seventy narrations which state that Allah is not to be attributed with a time, place or to be described. No movement is attributed to Him or any actual motions.'[3] Their scholars then continued upon this deviant path and suspended the attributes of Allah that are mentioned in the Qur'an and Sunnah.

They also deny that Allah comes down to the Lowest

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1 - Minhaj as-Sunnah vol.1 pg. 20.

2 - Beliefs of Muslim and Polytheist Sects pg. 97.

3 - At-Tawhid for Ibn Babweih pg. 57

Heaven. They claim the Qur'an is created and reject that a Muslim will see Allah in the Hereafter, as is mentioned in *Bihaar al-Anwaar*. It is stated there that Abu Abdullah Jafar as-Sadiq was asked about Allah, 'Will we see Allah on the Day of Resurrection?' He said: '*Subhanallah* (far removed is Allah from every imperfection)! The eyes can only see things with color and shape, and Allah is the creator of color and shape!'[1]

They stated that if one was to attribute to Allah some attributes such as the fact that believers will see Him on the Day of Resurrection, that person will become an apostate, as is mentioned by their Sheik Jafar an-Najafi.[2] Nonetheless, we have to affirm that a believer will see Allah on the Day of Resurrection, for He, the Exalted, says:

﴿**To your *Rubb*, that Day, is the [place of] permanence. Man will be informed that Day of what he sent ahead and kept back**﴾. (Qur'an 75:22-3)

Also in the Sunnah there is the Hadeeth of Jarir b. Abdullah al-Bujali. He said: 'We were sitting with the Prophet (ﷺ) and he looked at the moon on the 14th night, and said: **'You will see your *Rubb* as you see this moon, clearly without a shed of doubt.'**[3]

There are many Hadeeth and verses of the Qur'an that mention this as well, we cannot mention them all here.[4]

1 - Bihaar al-Anwaar for al-Majlisi vol. 4 pg. 31
2 - Kashf al-Ghata pg. 417
3 - Saheeh al-Bukhari #455 and Muslim #633.
4 - Look at the books of *Tawhid* that detail the beliefs of *Ahlus-Sunnah wal-Jama'ah*.

What is the Belief of the *Rawaafidh* in relation to the Qur'an that we have today?

The *Rafidhah* of today, known as the *Shi'ites* state that the Qur'an we have in our possession is not the Qur'an that was revealed to Prophet Muhammad (ﷺ). They claim it has been tampered with and verses have been removed and others put in.

The majority of the *Shi'ite* Traditionalists believe that the Qur'an has been tampered with as is mentioned by an-Noori at-Tabrisi in his book: *'Faslul-Khetaab fi Tahreef Ke'tab Rab'bil Arbaab'*.

Muhammad b. Yaqoob al-Kulaini said in his book '*Usool al-Kafi'* under the chapter: **'No one was able to gather the Qur'an except for the Imams'**: 'Jabir said that Abu Ja'far said: 'No one claims to have gathered the Qur'an, but is a liar. No one was able to gather it and memorize it as it was revealed by Allah except Ali b. Abi Talib and the Imams that came after him.'

Jabir also reported that Abu Jafar said: 'No one can claim to have gathered the entire Qur'an except for the Imams.'

Hisham b. Salim reported that Abu Abdullah said: 'Indeed the Qur'an that was brought by Jibreel to Muhammad had 17000 verses.'

This means that the Qur'an the *Raafidhah* claim to have is more than the Qur'an we have today by three times! We seek refuge with Allah from them!

Ahmed at-Tabrasi said in his book: *'Al-Ihtijaaj'* that Umar said to Zaid b. Thabit: 'Indeed Ali brought the Qur'an while in it the shameful affairs of the *Muhajireen* and *Ansar* were unveiled.' Zaid attested to this, and then said: 'When I finish gathering the Qur'an as you have instructed me to do, will not the complete Qur'an that is with Ali render my work void?' Umar said: 'What should we do?' Zaid said: 'You know better how to make tricks!' Umar then said: 'There is no solution, except that we kill him and are at peace from him. He then panned out a scheme to kill him through Khalid b. al-Walid, but he was incapable of carrying it out.'

When Umar became the *Khalifah*, he asked Ali to give him the Qur'an, so that he could change it. Umar said: 'O Abul-Hasan, why don't you bring forth the Qur'an, which you presented to Abu Bakr, so that we can gather upon it.' He said: 'Impossible, do not even try! I only brought it forth to Abu Bakr so that the evidences could be established against him and so that you would not say on the Day of Resurrection: 'We were ignorant of this' or that you say: 'You have not brought it forth.' This Qur'an can only be touched by the pure and the regents of the Prophet. Umar said: 'Will there be a time wherein it will be made apparent?' Ali said: 'Yes, when the Mahdi comes forth, he will make it apparent.'

No matter how much the *Shi'ites* appear to have cast aside

the book of an-Noori at-Tabrasi, an apparent display of *Taqiyah*, this book holds hundreds of textual evidences from their scholars and from their own source books, which clearly proves that they believe the Qur'an we have today is distorted, but because they do not want to cause a commotion regarding their beliefs about the Qur'an, they try to distance themselves from this belief.

So it seems that there are two versions of the Qur'an; the first is known to us and the second is a secret, hidden away from the eyes of people. Of the chapters that are hidden away is the chapter of *al-Wilayah*, which the *Shi'ites* claim was removed from the Qur'an, as was mentioned by An-Noorsi at-Tabrasi in his book: *'Faslul Khitaab fi Tahreef ke'taab rab'bil arbaab'*. He also mentioned that a verse *'wa rafa'na laka dhikrak'* which they claim was dropped from Surat ash-Sharh (Chapter 94).

The *Shi'ites* are not ashamed to say this openly, even though it is well known that this chapter was revealed in Makkah and Ali at that time was not married to the Prophet's daughter.

What is the Belief of the *Raafidhah* in relation to the Companions of the Prophet (ﷺ)?

The *Rafidhah* swear at them and impute disbelief to them, may Allah be pleased with all the Companions. Al-Kulaini said in his book '*Foroo al-Kafi'* that Ja'far said: 'People apostatized after the death of the Prophet (ﷺ) except for three.' He was asked, 'Who are the three?' He said: 'Al-Miqdad b. al-Aswad, Abu Dharr al-Ghifari and Salman al-Farsi'.[1]

Al-Majlisi said in *'Bihaar al-Anwaar'* that a freed slave of Ali b. al-Husain said: 'I was with Ali during his free time and I said to him: 'Indeed I have a right to know about Abu Bakr and Umar. He said: 'They are *Kaafir*; whoever loves them is *Kaafir* as well.'

On the authority of Abu Hamzah ath-Thumali that he asked Ali b. al-Husain about Abu Bakr and Umar and he said: 'They are *Kaafir*; whoever stands with them is *Kaafir* as well.'[2]

In the *Tafsir* of al-Qummi, at the exegesis of verse 90 of Surah an-Nahl:

﴿Indeed, Allah orders justice and good conduct and giving to

1 - Foroo al-Kafi pg. 115

2 - Bihaar al-Anwaar, by Al-Majlisi vol. 69 pg. 137-8. It is important for us to note that Ali bl al-Husain and all the family of the Prophet are innocent of these lies that have been fabricated by the *Raafidhah*.

relatives and forbids immorality and bad conduct and oppression﴾. (Qur'an 16 :90)

He said: 'Immorality signifies Abu Bakr, bad conduct signifies Umar and oppression signifies Uthman.'[1]

Al-Majlisi in *Bihaar al-Anwaar* said: 'The reports that indicate the apostasy of Abu Bakr, Umar and their likes, and the reward of cursing them and declaring one's innocence from them are great in number and cannot all be mentioned in this volume or in many volumes. What we have mentioned is sufficient for him whom Allah wants to guide.'[2]

Al-Majlisi has mentioned in *Bihaar al-Anwaar* many narrations that indicate that Abu Bakr, Umar, Uthman and Muawiyah, may Allah be pleased with them all, are in caskets of Fire, we seek refuge with Allah from this evil![3]

In his book *'Ihqaaq al-Haq'* al-Mar'ishi, said: ***'Al'laa-hum'ma sal'lee ala Muhammad wa ala Aa'lee Muhammad wul'an sanamai Quraish wa jibtaihima wa taghootaihima wabnatai'he-ma.'*** Meaning: 'O Allah praise Prophet Muhammad and the family of Muhammad and curse the 'two idols' of Quraish and their two *Jibt* (superstitious) and *Taghoot* (false objects of worship) and their two daughters.' Meaning: Abu Bakr and Umar, and their daughters A'ishah and Hafsah, may Allah be pleased with them all.

1 - Tafsir al-Qummi vol. 1/390
2 - Bihaar al-Anwaar vol. 30/230
3 - Bihaar al-Anwaar 30/236

Al-Majlisi in his treatise known as *'Al-Aqaa'id'* (The Creeds) said: 'What is known by necessity in the Imamate faith, is the lawfulness of *Mut'ah* marriage (temporary marriage), *Tamat'tu* Hajj and declaring one's self innocent from 'Abu Bakr, Umar and Uthman, and Mu'awiyah, Yazid b. Muawiyah and all those who fought against Ali, may Allah be pleased with him.'

On the Day of *Aashoorah*, a dog is paraded and is called 'Umar', and is then mercilessly beaten with sticks and stones until it dies. A goat is then paraded which is called 'A'ishah', and its hair is plucked and it is beaten by shoes until it dies.[1]

They also celebrate the day in which Umar al-Farooq was assassinated. To honor his killer, Abu Lo'loah al-Majoosi, they call him: *'Baba Shujaa ad-Deen.'* May Allah be pleased with all the Companions and wives of the Prophet, may Allah praise him.

Dear brother/sister in Islam, look at how this deviant sect despises the best of creation after the Prophets and Messengers. Allah and His Messenger both have praised them and the *Ummah* has unanimously come to know of their trustworthiness, virtue and merit and Jihad in the path of Allah.

1 - Tabdeed adth-Dthalam wa Tanbeeh an-Ne'yaam for Sh. Ibrahim al-Jabhan pg. 27.

Common Traits between Jews and *Raafidhah*

Sheik al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: 'The sign of this is that the ordeal of the *Raafidhah* is similar to that of the Jews. The Jews said kingship can only be in the family of Dawood and the *Raafidhah* said that Imamate can only be from the children of Ali.'

The Jews said: 'There can be no Jihad in the path of Allah until the Pseudo-Christ emerges forth and the command to fight is given. The *Raafidhah* said: 'There is no Jihad in the path of Allah until the Mahdi emerges and a caller calls from the heavens to fight.'

The Jews delay their prayers till the stars are ablaze at night and the *Raafidhah* delay the Maghrib prayer till that time at night. The Prophet (ﷺ) said:

"My *Ummah* will be in a state of good affairs as long as they do not delay the Maghrib prayer till the stars are ablaze at night." *(Ahmed, Abu Dawood and Ibn Majah - Hasan)*

The Jews distorted the Torah, as did the *Raafidhah* with the Qur'an. The Jews do not see it lawful to wipe over the socks during ablution, as is the belief of the *Raafidhah*.

The Jews despise Jibreel, and they say: 'He is our enemy

from amongst the Angels.' The *Raafidhah* say: 'Jibreel made a mistake in giving the *Wahi* (revelation) to Prophet Muhammad.'[1]

The *Raafidhah* also agreed with the Christians in relation to the dowry; they do not give their wives dowry, for the *Raafidhah* believe in temporary marriages and see it as lawful.

The Jews and Christians are better than the *Raafidhah*, for when the Jews were asked who the best of all Jews were, they replied 'the companions of Musa' and when the Christians were asked who the best of all Christians were, they said the companions of Jesus. And when the *Raafidhah* were asked who the worst amongst them were, they said the Companions of Prophet Muhammad.[2]

The Jews divide people into two categories, Jews and other nations. The other nations include anyone who is not a Jew. The Jews believe that they themselves are the believers. As for other nations, they believe them to be polytheists, disbelievers who know nothing about Allah. It is mentioned in the Talmud: **'All nations other than the Jews are polytheists'.** Their Rabbis inculcate this teaching among the Jews. Jesus himself was not safe from their treachery. In the Talmud it is mentioned that Jesus was a **'disbeliever who knew nothing about Allah.'**

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1 - There is a group of *Raafidhah* who claim that Jibreel was treacherous in delivering the Message and gave it to Muhammad instead. Ali was more righteous than the Prophet in this regard! Dear Muslim look at this flagrant lie, Allah says: **'The Trustworthy Spirit [i.e., Gabriel] has brought it down'** what do you say about this belief my dear Muslim?

2 - Minhaj as-Sunnah for Sheik Islam b. Taymiyyah 1/24.

The *Raafidhah* believe themselves to be the only believers; all other groups other than them are non-Muslim, who have apostatized and have no share in Islam. The reason the *Raafidhah* impute disbelief to other Muslims is that they do not recognize the *Wilayah* (guardianship/power) of their Imams. The *Raafidhah* consider this to be a pillar of Islam. According to them, a Muslim who does not believe in *Wilayah* is a non-believer, similar to a Muslim who disbelieves in the Testimony of Faith and prayers. The *Wilayah* is given priority over all the pillars of Islam.

Al-Burqi narrated that Abu Abdullah said: 'There is no true believer except us and our Shi'ite brethren, and all other people are not true believers.'

In the exegesis of al-Qummi it is narrated that Abu Abdullah said: 'There is no one on the religion of Islam except us until the Day of Resurrection.'[1]

1 - Badthlol Majhood fe Moshabahtil Rafidhah bil Yahood for Abdullah al-Jamili 2/599 and 568.

What is the Belief of the *Rafidhah* in relation their Imams?

The *Raafidhah* claim that their Imams are infallible and that they know the unseen. Al-Kulaini mentioned in *Usool al-Kaafi*: 'Imam Ja'far as-Sadiq said: 'We are the keepers of the knowledge of Allah, we are the interpreters of the commands of Allah. We are infallible, it has been ordered that we be obeyed and not disobeyed. We are the clear sign of Allah on the earth and in the heavens.'

Al-Kulaini says in *al-Kafi*: **'Chapter: If the Imams wish to know they will know.'** Ja'far said: 'Indeed if an Imam wishes to know he will know. The Imams know when they will die, and they only die by choice.'

Al-Khomeini mentioned in his book *'Tahreer al-Waseelah'*: 'Indeed our Imams have an exalted status, a lofty position and a natural caliphate to which all creation submits.' He also said: 'The twelve Imams have lofty positions with Allah. No close Angel or beloved Prophet has reached that position.'[1]

The *Raafidhah* adulate their Imams so much so that they favor them over all Prophets except Prophet Muhammad. Al-Majlisi mentioned in his book *'Miraat al-Uqool'*: 'The twelve

1 - Tahreer al-Waseelah for al-Khomeini pg. 52, 94.

Imams are greater and better than all the Prophets except for our Prophet Muhammad.'

The *Raafidhah* even said, 'the Imams are the rightful caliphs of all creation.'

Al-Kho'ie said in his book: *'Misbah al-Fuqahah'*: 'There is no doubt regarding their guardianship over the creation as is clear from the narrations, for they are the reason behind the creation. Through them creation is brought about and from them life comes forth. Had it not been for them, the creation would not be brought into existence. This *Wilayah* is similar to that of Allah's power over creation.'[1]

We seek refuge with Allah from this extremism and deviation!

How can those Imams be the 'reason behind creation?' How can they be instrumental in the creation of all people? How can people be created for the sakes of the Imams? Allah says:

﴾**And I did not create the jinn and mankind except to worship Me**﴿. (Qur'an 51:56)

We seek refuge with Allah from these devious beliefs which are distant from the Qur'an and Sunnah.

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: 'The *Raafidhah* claim that the *Deen* is given to the Rabbis and Monks who then decide what is Halal (lawful) and what is

1 - Miraat al-Uqool fe sharh Akhbaar aalir-rasool. Al-Majlisi 2/290

Haram (unlawful), to them the *Deen* is that which their Imams have sanctioned for them.'[1]

Dear reader, if you want to see open polytheism and disbelief you have but to read the following lines of poetry said by their Sheik Ibrahim al-Aa'mili, who talks about Ali b. Abi Talib, may Allah be pleased with him:

Abu Hasan you are the eye of the God
You are the sign of His lofty abilities
You are the one who knows the unseen
Nothing escapes your infinite knowledge
You are the controller of all creation
To you belong its large bodies of water.
To you belongs the command, you but wish and you will live tomorrow

Another whose name is Ali b. Sulaiman al-Mazidi said upon praising Ali b. Abi Talib, may Allah be pleased with him:

O Abu Hasan you are the husband of al-Butool
You are the side of the God and the Soul of the Messenger
You are the full moon and the sunshine of the intellect
The Prophet called you on the unsettled day
And stated that you were to lead in al-Ghadeer
For you are the leader of all believers

1 - Minhaj as-Sunnah for Ibn Taymiyyah (1/482)

All affairs are approved by you

And you know all that is in the chests of men

You are the one who commands what is in the graves to come together

The affairs of the Last Day are under your discretion

You are the All-Hearing you are the all-Seeing

You are powerful over all affairs

Had it not been for you no star would move

Had it not been for you no heavenly body would move

You know all the affairs of the creation

Had it not been for you, Musa would not be spoken to by Allah

Far removed is He who formed you the way you are

Loving you is like the sun that goes above all creation

May he who hates you never experience any success

All the prophets and messengers and all of creation

Are but your slaves and your creation

O Abu Hasan you are the controller of all creation

To you return all those who are in need of help

When I am in trouble I remember your name

With your love, I shall enter your Jannah

Will a Muslim who believes in Islam utter something like this? By Allah, even the polytheists who were around before the advent of Islam never said a thing like this!

What is the reality behind the belief of *'Ar-Raj'ah'* that the *Raafidhah* believe in?

The *Raafidhah* have innovated the idea of *'ar-raj'ah'* (return to life after death). Al-Mofeed said: 'The Imamates unanimously agree that many of the dead will be brought back to life.'

They believe that their last Imam 'Al-Qa'im' who will emerge towards the end of time from his tunnel, will slaughter all his opponents, including those who didn't agree with him in political issues. He will give back the *Shi'ites* their rights that have been taken away from them throughout the ages.[1]

As-Sayyid al-Mortada said in his book *'Al-Masail an-Nasiryah'* that Abu Bakr and Umar will both be crucified on a tree that will be known during the time of al-Mahdi, who is their twelfth Imam. To them he is known as *Qa'im Aali Muhammad.* The tree they will supposedly be crucified on will be a healthy one and will turn dry after they are crucified on it.[2]

Al-Majlisi said in his book *'Haq al-Yaqeen'* that Muhammad al-Baqir said: 'When the Mahdi appears, he will revive

1 - Awa'il al-Maqalat for al-Mofeed pg. 51

2 - Al-Khotoot al-Areedah for Muhib'bid deen al-Khateeb pg. 80

A'ishah, mother of the believers, and will administer on her the proper castigatory punishment.'[1]

The concept of '*ar-raj'ah'* has witnessed much development. It has been stated that all the *Shi'ite* Imams will be brought back to life along with all their opponents.

This ridiculous belief actually shows you the enmity they hold against Muslims. Surprisingly enough this belief was used to reject the belief in the Last Day.

Basically, this belief deals with revenge from the opponents of the *Shi'ites*. The question that has to be asked is who are the opponents of the *Shi'ites*? The following narration shows you the hatred the *Shi'ites* harbor in themselves against the Sunni Muslims and how closely they stand with the Christians and Jews. Al-Majlisi mentioned in his book *'Bihaar al-Anwaar'* that Abu Basir related that Abu Abdullah said that he said to me: 'O Abu Muhammad, its as though I am witnessing the time in which al-Qa'im will descend in as-Sahlah Mosque with his wives and family.' It was then mentioned: 'What will happen to the people of *Dhimmah* (i.e. Christians and Jews)? He said: 'We will make a treaty with them as the Messenger of Allah (ﷺ) did. They are to give *Jizyah* (head tax) in a lowly manner.' I asked: 'How about those who opposed you?' He said: 'No Abu Muhammad, those who oppose us have no share in our state. Allah has legalized for us to shed their blood when Qa'im comes forth. Today it is unlawful for us to do this, let no one fool you.

1 - Haq al-Yaqeen for Muhammad al-Baqir pg. 347

When al-Qa'im comes forth he will avenge for us and for the Messenger of Allah.'[1]

Dear brother/sister in Islam look at how the Mahdi of the *Shi'ites* will make peace with the Jews and Christians and fight the Sunni Muslims! One may say, those who will be killed are those who openly display enmity towards them, and Ahlus-Sunnah do not hold enmity towards the family of the Prophet (ﷺ). In response to this, we say: 'There are many narrations in which the *Raafidhah* talk about the *Nasibah*, and when explained those who are meant by this are the Sunni Muslims.'

One can read *'Al-Mahaasin an-Nafsaaniyah'* for Husain Aal Asfoor ad-Drazi al-Bahrani and the book *'Ash-Shehab ath-Thaqib fee bayan ma'na an-Naasib'* for Yousef al-Bahrani.

1 - Bihaar al-Anwaar for al-Majlisi 52/376

What is the reality behind the belief of *'At-Tuqyah'* that the *Raafidhah* believe in?

At-Tuqyah was defined by one of the present day scholars as: 'To say or do something which conflicts with your belief when you need to alleviate a harm that may befall you, your wealth or your honor.'

They said that the Messenger of Allah (ﷺ) practiced it when Abdullah b. Ubai b. Salool, the head of the hypocrites, passed away. When the Prophet (ﷺ) went to perform prayers on him, Umar said to him: 'Hasn't Allah forbade you to do so?' The Prophet (ﷺ) replied: 'Woe to you! Do you know what I said? I said: "O Allah fill his mouth with fire, fill his grave with fire, and admit him into Hell-Fire.'[1]

Look at how they impute these lies to the Prophet (ﷺ)! Is it logical that the Companions all ask Allah to have mercy on him, while the Prophet of mercy curses him?!

Al-Kulaini mentioned in his book *'Usool al-Kafi'*: 'Abu Abdullah said, O Abu Umar, 9/10ths of the faith is in *Tuqyah*. He who has no *Tuqyah* has no faith! *Tuqyah* is to be used in every part of the faith except in alcohol and wiping over the

1 - Furoo al-Kafi, Book of Funerals, pg. 188

socks.' Al-Kulaini also reported that Abu Abdullah said: 'Fear for your *Deen*, hide it away with *Tuqyah*! The one who has no *Tuqyah* has no faith.'[1]

It is also lawful according to the *Shi'ites* to swear by other than Allah in respect to *Tuqyah*, we seek refuge with Allah!

Al-Hurr al-Aamili in his book *'Wasail ash-She'at'* mentioned that Ibn Bukair mentioned that Zurarah mentioned that Abu Ja'far said: 'We indeed pass by those people who ask us to swear by our wealth of which we have paid out its Zakah (compulsory charity).' He said: 'O Zurarah if you are in a state of fear, make an oath with whatever they want you to swear by.' He said: 'May I be your ransom, even by divorce and emancipation of a slave.' He said: 'by whatever they want.'

Sa'ma'ah related that Abu Abdullah said: 'If a person makes an oath with *Tuqyah*, he will not be harmed if he is forced and needs to use it.'

The *Raafidhah* see *Tuqyah* a must and their religion is not complete without it. They are 'fed' its secrets in public and in private. They use it when they are in a tight situation. O Muslims beware of the *Shi'ites*!

1 - Usool al-Kafi pg. 482-3

What is the reality behind the belief of '*At-Teenah'* that the *Raafidhah* believe in?

This belief pertains to the soil of the grave of al-Husain, may Allah be pleased with him. One of their deviants, Muhammad an-Nu'man al-Harithi - known as 'Ash-Sheik al-Mofeed' (i.e. the beneficial Sheik), mentioned in his book *'Al-Mazar'* that Abu Abdullah said: 'In the soil of the grave of al-Husain there is a cure from every sickness and it is the greatest cure.'

Abdullah said: 'Put the soil of al-Husain in the mouths of your children.'

He said: 'Some clothes were sent to Abu al-Husain ar-Rida from Khurasan, in which was some soil. He asked the Messenger: 'What is this?' He said: 'Soil from the grave of al-Husain, he does not send any clothes or anything else unless there is a portion of this soil in that thing.' He would say: 'This is a sign of safety, by the will of Allah.'

The man asked as-Sadiq about taking the soil of the grave of al-Husain and as-Sadiq said to him: 'When you take it, say: "O Allah I ask you by the right of the king who took it, and by the right of the Prophet who stored it, and by the right of the proper appointee to praise the Prophet Muhammad and his

family and to make it a cure from every disease and a security from every fear and a protection from every evil.'

Abu Abdullah was asked about using the soil from the grave of Hamzah and Al-Husain and the merit of each, and he said: 'The *Dhikr* beads that are formed from the soil of the grave of al-Husain make Dhikr by themselves without anyone making *Dhikr* with them.'

The *Raafidhah* believe that the *Shi'ite* is created from a special soil unlike that which the Sunni was created from. The two soils then mixed together; so any *Shi'ite* that does evil, it is on account of the 'Sunni' soil that is within him, and on the Day of Resurrection they believe that the sins that the *Shi'ites* have committed will then be cast upon the Sunni Muslims and the good deeds of the Sunni Muslims will be given to the *Shi'ites*!

What is the belief of the *Raafidhah* in relation to Sunni Muslims

The belief of the *Raafidhah* in relation to the Sunni Muslims is that the blood of a Sunni Muslim is lawful to shed and their wealth is lawful for them to acquire forcefully.

As-Sadooq mentioned in *al-E'lal* a narration that traces back to Abu Dawood b. Farqad that he said that Abu Abdullah said to him, 'What do you say about the *Naasibi* (i.e. Sunni Muslim)?' he said: 'His blood is lawful for us to shed. If you can kill him by pushing a wall over so that he is crushed or by drowning him in a sea, so that no witnesses are there, then do so!' I then asked him about his wealth and he said: 'Take it if you can.'[1]

The *Raafidhah* claim that their newborn children are pure unlike any other child, for they are impure. Hashim al-Bahrani states in his exegesis *'Al-Burhan'* that Maitham b. Yahya reported that Ja'far b. Muhammad said: 'No newborn is born except that a devil is in his company. Once the devil knows that the newborn is a *Shi'ite* the newborn would be protected from that devil. If he is not a *Shi'ite* the devil will put his finger in the

1 - Al-Mahaasin an-Nafsaaniyah pg. 166

child's anus and that child will become a hermaphrodite, and a natural sinner at which point the baby will cry upon exiting the womb of his mother.'

The *Raafidhah* claim that all people are children of fornication except themselves! Al-Kulaini in his booki *'Ar-Rodah minal Kafi'* mentioned a narration on the authority of Abu Hamza that Abu Ja'far said: 'I said: "Some of our companions swear at the chaste people from amongst those who do not believe as we believe.' He said to me: 'It is better for one to stop this, and he then said: "By Allah O Abu Hamzah, all people are children of whores except for our *Shi'ites*."'[1]

The *Shi'ites* believe that the disbelief of the Sunni Muslims is greater and worse than the disbelief of the Christians and Jews. According to them the Christians and Jews are 'original' disbelievers and the Sunni Muslims are apostates, and apostasy is worse than disbelief; that is why they have helped and continuously help Christians and Jews against the Sunni Muslims.

It is mentioned in the book *Wasaa'il ash-She'at* that al-Fudail b. Yasar said: 'I asked Abu Ja'far about a *Shi'ite* woman and whether I should marry her to a *Nasibi*? He said: 'No, for the *Naasibi* is a *Kaafir* (non-believer).'[2]

The Naasibi is one who hates Ali b. Abi Talib. The *Shi'ites* call the Sunni Muslims *Nawasib*, because the Sunni Muslims

1 - Tafseer al-Burhan for Hashim al-Bahrani 2/300

2 - Wasaail ash-Sheat for al-Hurr al-Aamili 7/431 and at-Tahdeeb 7/303.

state that Abu Bakr, Umar and Uthman were rightful caliphs before Ali, may Allah be pleased with him. In any case this was affirmed during the Messenger of Allah's time. The proof for this is in the Hadeeth of Ibn Umar: 'We were comparing people during the Messenger of Allah's time, and we would choose Abu Bakr, then Umar then Uthman.' (Bukhari)

At-Tabrani added in *al-Kabir*: 'The Prophet would know that we did this, and he would not reject to what we did.'

Ibn Asaakir said: 'We used to favor Abu Bakr then Umar, then Uthman and then Ali.'

It is narrated in the Musnad that Ali b. Abi Talib said: 'The best of people in the *Ummah* after the Prophet of Allah are Abu Bakr and Umar, and if you wish I will tell you the third.' Imam adh-Dhahabi said that this narration was *Mutawaatir* (i.e. unanimously narrated).

What is the belief of the *Raafidhah* in relation to *Mut'ah* and what is its virtue?

Mut'ah has a great virtue with the *Raafidhah*, we seek refuge with Allah! It is mentioned in the book *'Manhaj as-Saadiqeen'* for Fathul-laah al-Kaashani that as-Sadiq said: '*Mut'ah* is my religion and the religion of my forefathers. Whoever does it, applies our *Deen* and whoever rejects it, indeed rejects our *Deen*; nay, rather he adheres to a *Deen* other than ours! The child that is born from the *Mut'ah* relation is better than a child that is born in wedlock, and the one who disbelieves in it is an apostate, a clear non-believer.'[1]

Al-Qummi stated in his book *'Man laa yahdoro al-Faqeeh'* that Abdullah b. Se'naan reported that Abu Abdullah said: 'Allah, the Exalted, has prohibited intoxicants for our *Shi'ites* and has given them *Mut'ah* instead.'[2]

It is mentioned in *Tafseer Minhaaj as-Sadiqeen* for Mul'lah Fathul-laah al-Kaashani that the Prophet (ﷺ) said:

'Whoever does *Mut'ah* once will free a third of himself from Hell. Whoever does it twice will free 2/3rds of himself from

1 - Manhaj as-Sadiqeen for Mul'lah Fathul-laah al-Kaashani pg. 2/495

2 - Man laa Yahdoro al-Faqeeh for Ibn Babyaih al-Qummi pg. 330

Hell and whoever does it three times will free himself completely from Hell.'

In the same source it is mentioned that the Prophet (ﷺ) said: 'Whoever does *Mut'ah* once will protect themselves from the anger of Allah, whoever does it twice will be raised with the pious and whoever does it three times will be with me in Jannah.'

In the same source it is mentioned that the Prophet (ﷺ) said: 'Whoever does *Mut'ah* once will be of the level of al-Husain, and whoever does it twice will be of the level of al-Hasan and whoever does it three times will be of the level of Ali b. Abi Talib and whoever does it four times will be of my level.'[1]

The *Raafidhah* do not set a limit to the maximum number of women one can be with through *Mut'ah*. It is mentioned in *'Furoo al-Kaafi'* and *'At-Tahdeeb'* and *'Al-Istibsaar'* that Zurarah b. Abu Abdullah said: 'Is a person allowed only four women through *Mut'ah*?' He said: 'Marry if you wish a thousand for they are paid.'

Muhammad b. Muslim reported that Abu Ja'far said in relation to *al-Mut'ah*: 'It is not only from four, for they are not divorced nor do they inherit; rather, she is paid.'

How can this be when Allah says:

﴿And they who guard their private parts. Except from their

1 - Tafseer Manhaj as-Sadiqeen for Mul'lah Fathul-laah al-Kaashani 2/492-3

wives or those their right hands possess, for indeed, they will not be blamed-But whoever seeks beyond that, then those are the transgressors﴿. (Qur'an 23:5-7)

From this verse it is clear that we are only allowed to marry woman through wedlock and if she is acquired as a spoil of war. Anything else is unlawful. The woman who is taken through *Mut'ah* is 'paid'; thus, she is not a wife, she is not inherited, and is not divorced. In other words, she is a fornicator.

Sheik Abdullah b. Jibreen, may Allah preserve him, said: 'The *Raafidhah* use as proof to legalize *Mut'ah* the verse in Surah an-Nisaa, the meaning of which is:

﴾And [also prohibited to you are all] married women except those your right hands possess.[1] [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation[2] as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise﴿. (Qur'an 4:24)

The answer to this is that the verses all talk about marriage from the words of Allah:

﴾It is not lawful for you to inherit women by compulsion﴿.

1 - i.e., slaves or war captives who had polytheist husbands.

2 - The *mahr*, a specified gift to the bride required of the man upon marriage.

(Qur'an 4:19) including the words of Allah: ﴿**But if you want to replace one wife with another**﴾. (Qur'an 4:20) including the words of Allah: ﴿**And do not marry those [women] whom your fathers married**﴾. (Qur'an 4:22) including: ﴿**Prohibited to you [for marriage] are your mothers**﴾. (Qur'an 4:23)

After Allah talks about the women who are prohibited through lineage and specific reasons he said:

﴿**And lawful to you are [all others] beyond these**﴾. (Qur'an 4:24)

This means all other women are lawful to you, if you marry them and give them their rightful dowries which you have set for them, but if they leave some of it aside out of their good nature there is no sin on you.' This is how the verse was interpreted by the majority of the Companions and those who came after them.

The *Shi'ite* of the Tusi sect despised *Mut'ah* in his book *'Tahdheeb al-Ahkaam'*, he said: 'If the woman is from a noble family it is not lawful for her to indulge in this activity due to the shame and disgrace that will befall her family.'[1]

The *Shi'ites* also legalized anal sex. It is mentioned in *al-Istibsaar* that Ali b. al-Hakam said: 'I heard Sufyan saying, 'I heard ar-Rida saying: 'One of your followers asked me to ask you something because he himself was ashamed to ask you directly.' He said what is it? He said: 'Is it lawful for a man to approach his wife in her anus?' He said: 'Yes it is lawful!'[2]

1 - Tahdheeb al-Ahkaam for at-Tusi 7/227

2 - Al-Istibsaar for at-Tusi 3/243

What is the belief of the *Raafidhah* in relation to an-Najaf and Karbala? What is the merit of visiting these places according to them?

The *Shi'ites* considered the actual or supposed graves of their Imams as holy sites. According to them Kufa is a sacred city, Karbala is a sacred city and Qumm is a sacred city. They narrate a report on the authority of as-Sadiq that Allah has a Haram which is Makkah, and the Prophet (ﷺ) has a Haram which is Madinah and the Leader of the Believers has a Haram which is Kufa and we (i.e. the *Shi'ites*) have a Haram which is Qumm.

According to the *Shi'ites*, Karbala is greater in virtue than the Ka'bah itself. It is mentioned in *Bihaar al-Anwaar* that Abu Abdullah said: 'Allah revealed to the Ka'bah: 'Had it not been for the soil of Karbala, I would not have favored you, had it not been for the people who reside their I would not have created you nor would I have created the House that I am proud of, so be a humble servant to the land of Karbala, otherwise I will cast you into Hell.'[1]

According to the *Shi'ites* visiting the grave of al-Husain in

1 - Bihaar al-Anwaar 10/107

Karbala is greater than performing the fifth pillar of Islam which is the pilgrimage to Makkah. Al-Majlisi mentions in his book *Bihaar al-Anwaar* that Bashir ad-Dah'han said: 'I said to Abu Abdullah: 'Sometimes I forget to perform Hajj but I realize the greatness of the grave of al-Husain.' He said: 'Good work, any believer who visits the grave of al-Husain knowing its virtue, it will be recorded for him as 20 Hajj and 20 Umrah which are all accepted. It will also be recorded for him as 20 battles fought under a Messenger or a just ruler. Whoever goes to it on the Day of Arafah, knowing its virtue it will be recorded for him as 1000 Hajj and 1000 Umrah all of which are accepted and a 1000 battles fought with a Messenger or a just Imam.'

In the same source it is mentioned that those who come to visit al-Husain are pure, and those who perform Hajj and stand on Arafah are children of Fornication! *A'oodthubillah*!! It is mentioned that Ali b. Asbaat mentions that Abu Abdullah said: 'Allah begins viewing those who come to visit the grave of al-Husain on the eve of Arafah.' I said to him, is this before He looks at the people of Arafah? He said yes! I asked why and he said: 'Among the people who stand on Arafah are children of fornication and this is not the case for those who visit the grave of al-Husain.'[1]

Their scholar Ali as-Sistaani said in his book: *'Manhaj as-Saliheen'* it is better to perform prayers near graves and holy sites than to perform them in the Masjid.' He said: **'Issue number**

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1 - Ibid 85/98

562: 'It is praiseworthy to perform prayers in sacred places belonging to the Imams. It is even stated that it is better than performing prayers in the Masjids. It is mentioned that performing prayers near Ali b. Abi Talib is greater than 200 000 thousands prayers elsewhere.'[1]

Abbas al-Kaashani, a radical *Shi'ite* cleric, even stated in his book: "*Masabeeh al-Jinaan*": 'It is without doubt that the land of Karbala is the holiest site in Islam. It has been favored in the textual proofs over all other lands. It is the blessed land of Allah. It is the humble, submissive land of Allah. It is the chosen land of Allah. It is the safe and sacred sanctuary of Allah. It is the dome of Islam. It is one of the places Allah loves His slaves to worship Him in. Its soil is a cure for all diseases. These virtues are not even recorded for the Ka'bah.'[2]

In the book *al-Mazaar* for Muhammad an-Nu'man, who is called ash-Sheik al-Mofeed, said about the Masjid in al-Kufa: 'It is narrated that Abu Ja'far al-Baqir said: 'Were people to know the virtue of the Masjid of Kufa, they would have prepared for it provisions and would come to it from every corner of the world. Performing a prayer there is equal to one Hajj, and performing a Nafl prayer is equal to performing Umrah.'[3]

In the same source book it states that the visitor of the grave should point with his right hand and should say: 'I am

1 - Manhaj as-Saliheen for as-Sistaani 1/187
2 - Masabeeh al-Jinaan for Abbas al-Kashaani pg. 360
3 - Al-Mazar for ash-Sheik al-Mofeed pg. 20

coming to you as a visitor I seek firmness in coming to you, I am convinced that Allah will alleviate hardship through you and through you, He will send down mercy.' I ask Allah through you, my Master, to take care of my debts and my needs and to seek forgiveness for me.'[1]

Dear reader, look at how these people commit polytheism by asking other than Allah to take care of their needs. Look at how they seek forgiveness from their sins from other than Allah, how can this be possible when Allah says:

﴾**No one forgives the sins except Allah**﴿. (Qur'an 2:135)

We seek refuge with Allah from committing Shirk.

1 - Ibid pg. 99

What is the difference between Sunni Muslims and *Shi'ites*

Nidhaam ad-Deen Muhammad al-A'dhami said in his book, entitled: 'The Shi'ites and *Mut'ah*': 'The difference between us and them is not a simple jurisprudential difference, such as the issue of *Mut'ah*. It is a difference of fundamentals and tenets of faith. The difference in faith can be clearly seen through the following points:

1. The *Raafidhah* claim that the Qur'an is distorted and no longer remains in its pristine form.

We say that the Qur'an is complete and remains in its pristine form. No change will happen to it nor will it be distorted till the end of time. Allah says:

﴾**Indeed, it is We who sent down the message [i.e., the Qur'an] and indeed, We will be its guardian**﴿. (Qur'an 15:9)

2. The *Raafidhah* claim that all the Companions of the Messenger of Allah (ﷺ) apostatized after the death of the Messenger of Allah (ﷺ) save a few. They believe that they were unfaithful to the Message of Allah and did not pass it on as they should have; especially the Caliphs, Abu Bakr, Umar and Uthman. The *Shi'ites* claim that their

disbelief is greater than any of the other Companions disbelief.

We say that the Companions of the Messenger of Allah are the best of creation after the Prophets and Messengers. We believe that they are all trustworthy, and do not forge lies against the Prophet (ﷺ). They were trustworthy in conveying the Message of Islam to us.

3. The *Raafidhah* claim that their 12 Imams are infallible. They claim that they knew the unseen and have knowledge of all that was taught to the Angels and Prophets and Messengers. They claim that they know the knowledge of the unseen and what will happen in the future. Nothing is hidden from them. They claim they know every language in the world and that the earth belongs to them.

We say that the 12 Imams are like any other ordinary human being; among them are the scholars and jurists. We do not ascribe to them what they did not ascribe to themselves.'[1]

1 - Introduction of Nidham ad-Deen Muhammad al-Adthami for the book *'Ash-Sheat wal-Mutah.'*

What is the belief of the *Shi'ites* in relation to *Aashoora* and what is its merit according to them?

The *Raafidhah* set up festivities, parties and hold demonstrations in the streets and open areas. They wear black clothes as a sign of their grief on the 'anniversary' of the death of al-Husain. It is held during the first ten days of Muharram every year. They believe it to be among the greatest of things that will bring them nearer to Allah. They slap their faces, chests and backs. They scream out and women tear their clothes. People scream 'O Husain, O Husain!' This can be witnessed especially on the tenth of Muharram. They beat themselves with chains and swords as is the case in Iran and other countries.

Their scholars encourage them to do these actions, which makes them a laughing stock. One of their scholars, Muhammad Hasan Aal Kaashif al-Ghata, was asked about what his fellow members of faith were doing, and what they hoped to achieve through beating themselves and he said: 'This is a sign of aggrandizing the limits and boundaries of Allah.' He then quoted the words of Allah:

﴾That [is so]. And whoever honors the symbols [i.e., rites] of Allah- indeed, it is from the piety of hearts﴿. (Qur'an 22:32)

What is the belief of the *Shi'ites* in relation to the *Bai'at* (Pledge of Allegiance)?

The *Raafidhah* consider every government other than the 12 Imamate government a false one. It is mentioned in *al-Kafi* and *al-Ghaibah* for an-Nu'mani that Abu Ja'far said: 'Every state that is established before the appearance of al-Qaim, al-Mahdi, its leader is a *Taghoot* (transgressors who usurp the divine right of government).'[1]

According to them, it is not lawful for one to obey a ruler that is not sanctioned by the command of Allah except in an apparent way, through *Tuqyah*. They describe Sunni rulers as oppressors and being not fit to rule. This is what they say about the Caliphs of Islam, Abu Bakr, Umar and Uthman, may Allah be pleased with them all.

The *Raafidhi* al-Majlisi, one of the *Shi'ite* deviants and compiler of *Bihaar al-Anwaar*, said about the Rightly Guided Caliphs: 'They were rulers who forcefully took power, they were apostates, may Allah curse them and those who wronged the *Ahlul-Bait* (family of the Prophet, may Allah praise him).'[2]

1 - Al-Kafi with its explanation by Al-Mazandarani 12/371 and al-Bihar 25/113

2 - Bihaar al-Anwaar for al-Majlisi 4/385

This is what their Imam al-Majlisi says. His book is considered an important source book of Hadeeth.

Based on their belief in relation to the Caliphs, they considered anyone who cooperated with them a *Taghoot* and an oppressor. Al-Kulaini narrated that Umar b. Handhalah said: 'I asked Abu Abdullah about two men from our companions who argue about a debt or inheritance rate, and then seek a judgment from the ruler or justice system, what they should do and whether this was legal? He said: "Whoever seeks their rule either in truth or falsehood, indeed is taking the unlawful, even if it is his right because he has taken it through a *Taghoot*."[1]

Al-Khumeini said in his book, *Al-Hukoomatul-Islamiyah*: "The Imam himself should prevent a person from going to seek justice through the rulers and their judges. Going to them is like going to a *Taghoot*.'[2]

In the ninth chapter of the book '*At-Tuqyah fee Fiqh Ahlil-Bait*' where it is mentioned about *Tuqyah* in relation to Jihad, there is a confirmation of the research completed by Ayatul-laah Al-Haaj ash-Sheik Muslim ad-Da'wori in which he talked about working for an oppressive ruler. What is meant by 'oppressive ruler' is the Sunni ruler. He said: 'Working for the ruler is of three levels. At times one will work for the ruler to make the lives of the believers (i.e. the *Shi'ites*) easy and to take care of their needs. The ruling of this category is that it is

1 - Al-Kafi for al-Kulaini 1/67, *At-Tahdheeb* 6/301, *Man laa Yahdoro al-Faqeeh* 3/5.

2 - Al-Hukoomatul-Islamiyah pg. 74.

praiseworthy. At times one will work for them with the intention of finding a means to sustain himself; the ruling of this category is that it is lawful but should be avoided. If he works to make the lives of his fellow believers easy, this will compensate for him. At other times one will work for them because he finds no other source of sustenance and he wants to get the basic needs of life, the ruling of this category is that it is lawful.'[1]

Dear brother look at how they view the Sunni Muslims as being people of oppression! Look at how they legalized working for a Sunni Muslim with a number of conditions, the most important of which is to be able to benefit the general assembly of *Shi'ites*, so that that work could be considered lawful! The *Shi'ites* have a strong allegiance to *Shi'ite* governments. They do not work anywhere but try their best to bring in their fellow *Shi'ites* into power and try to distance Sunni Muslims.

1 - At-Tuqyah fee Fiqh ahlil-Bait for Ayatul-laah al-Haaj ash-Sheik Muslim ad-Da'wori.

What is the ruling of overlooking the differences between Sunni Muslims and Polytheist *Raafidhah*?

I will relate here an article written by Naasir al-Qifari in his book: *'Mas'alat at-Taqreeb'*, he, may Allah preserve him, said:

How can we come to terms with those who defame the Qur'an, interpret it in an inappropriate way and claim that divine revelation was given to their Imams after the Qur'an!

How can we come to terms with those who view the Imamate as a form of prophethood, and their Imams as being better than the Prophets?

How can we come to terms with those who interpret worshipping Allah alone, which was the message of all Prophets and Messengers, with a false meaning... they claim that obedience is to obey the Imams and that Shirk is to obey other than them!

How can we come to terms with those who impute disbelief to the Companions of the Messenger of Allah, and claim that they are all non-believers except three, four or seven, depending on their different narrations.

They differ from the general assembly of Muslims in relation to beliefs such as Imamate, infallibility, *Tuqyah* and they claim the belief of *ar-Raj'ah*, *Al-Ghaibat* and *al-Bada*!

What have the Pious Predecessors said about the *Raafdihah*?

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: 'The scholars have unanimously agreed that the *Raafidhah* are the most dishonest and untruthful of all sects. The quality of dishonesty is noted amongst them from their very beginnings, that is why scholars have noted them to be liars.'

Ash'hab b. Abdul-Aziz said: 'I asked Imam Malik, may Allah have mercy on him, about the *Raafidhah* and he said: "Do not speak to them nor narrate anything from them, for they are dishonest."'

Imam Malik, may Allah have mercy on him, said: 'The one who curses the Companions of the Messenger of Allah has no share in Islam.'

Ibn Kathir said at the exegesis of the verse:

﴿Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and [His] pleasure. Their mark [i.e., sign] is on their faces [i.e., foreheads] from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as

a plant which procedures its offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers - so that He [i.e., Allah] may enrage by them[1] the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward﴾. (Qur'an 48:29)

...from this verse Imam Malik, may Allah have mercy on him, established the disbelief of the *Raafidhah* who despise the companions of the Prophet (ﷺ). He said: "They hate them, and whoever hates a companion is a *Kaafir* (non-believer) as per this verse."

Imam al-Qurtubi said: 'Imam Malik was right in his statement and was correct in his exegesis of this verse. Whoever ridicules or attacks the narration of a Companion will have disregarded the *Shari'ah* of Allah.'

Abu Hatim said: 'Harmalah said: "I heard Imam ash-Shafi'ee, may Allah have mercy on him, saying: "I have not witnessed anyone more accepting of falsehood than the *Raafihdah*."

Mu'mal b. Ahaab said: 'I heard Yazid b. Haroon saying: "Write the narrations of every man of *Bid'ah* who is not openly professing it or calling others to it except the *Raafidhah*, for they are liars."'

Muhammad b. Sa'id al-Asbahani said: 'I heard Shuraik saying: "I take the knowledge from everyone that I meet except

1 - The given examples depict the Prophet (ﷺ) and his companions.

from the *Raafidhah*, for they fabricate narrations and see it a religious duty to do this."' Shuraik b. Abdullah was the Judge of Kufa.

Mu'awiyah said: 'I heard al-A'mush saying: "I have met many people, all of whom call them liars."' He meant the companions of al-Mughirah b. Sa'eed ar-Rafidhi, who was described by Imam adh-Dhahabi as a liar.

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: 'As for the *Raafidhah*, the origin of their deviation stems from disbelief, infidelity, and lying. They themselves state this by saying: "Our *Deen* is *Tuqyah*" *Tuqyah* refers to concealing in the heart other than that which you tell people. This is lying and hypocrisy as well.'

Abdullah b. Ahmed b. Hanbal said: 'I asked my father about the *Raafidhah*, and he said: "The ones who swear or curse at Abu Bakr and Umar? Ask Allah to have mercy on them and distance yourself from those who despise them."'

Al-Khal'laal narrated that Abu Bakr al-Marwazi said: 'I asked Abu Abdullah about those who swear at Abu Bakr, Umar and A'ishah (رضي الله عنهم) and he said: "I don't see such a person being a Muslim."'

Al-Khal'laal said: 'Harb b. Ismail al-Kirmaani informed him that Musa b. Harun b. Ziyad said I heard Al-Firyabi being asked about one who swore at Abu Bakr, and he responded that he was *Kaafir*, and he was asked whether or not one should perform *Jinazah* prayer for that individual and he answered 'no.'

When Imam Ibn Hazm, may Allah have mercy on him, was debating with the Christians and they had brought the books of the *Raafidhah* to refute him, he said: 'The *Raafidhah* are not Muslims, their statements cannot be held against the *Deen*. This is a sect that came about after the death of the Prophet (ﷺ) by about 25 years. It is a sect that is similar to the Jews and Christians in terms of disbelief and dishonesty.'

Abu Zur'ah ar-Razi said: 'If you see a man defaming one of the Companions of the Messenger of Allah, know that he is a disbeliever.'

The Permanent Committee in Saudi Arabia was asked a question. The questioner and a group of people were living near a group who adhered to the *Ja'fari* (*Shi'ite*) *Madth'hab*. Some Sunni Muslims refused to eat from their slaughtered animals and others ate from them. Is it lawful for a Sunni to eat from them, while it is known that they call upon Ali, al-Hasan and al-Husain during times of ease and hardship?

The Permanent Committee comprised of Sheik Abdul-Aziz b. Baz, Sheik Abdur-Razaq al-Afifi, Sheik Abdullah b. Ghudayan and Sheik Abdullah b. Qa'ood, may Allah reward them all, answered:

All praise be to Allah, and may Allah praise the Prophet and render him safe from ever derogatory thing. If the issue is as is mentioned by the questioner, that there are people who adhere to the *Ja'fari Madth'hab*, and they call upon Ali, al-Hasan and al-Husain, then they are polytheists, who have apostatized from Islam. We seek refuge with Allah from that. It

is not lawful to eat of their slaughtered animals for it is considered *'Maitah'* i.e. an unlawful animal. Even if the name of Allah is mentioned before it was slaughtered.'

The scholar Abdullah b. Abdurrahmann b. al-Jibreen, may Allah preserve him, was asked a question in which it states: 'We have a *Raafidhi* who works as a butcher. Sunni Muslims bring their animals for him to slaughter. There are a few restaurants that do business with him. What is the ruling of doing business with this *Raafidhi*? What is the ruling of their slaughtered animals?

Wa alaikum as salam wa rahmatul'laahi wa barakatoho. The animal slaughtered by the *Raafidhi* is not lawful for us, nor is it lawful to consume. The majority of the *Raafidhah* are polytheists, for they call upon Ali in times of need, even during Arafah, the Tawaf and Sa'ee. They call unto his children and their Imams, as we have heard on numerous occasions. This is a form of greater Shirk. It is also apostasy which one should be killed over.

They adulate Ali, may Allah be pleased with him, and attribute to him traits that belong to Allah alone, as we have heard them doing so in Arafah. With this they are apostates for they made Ali a God and a Creator, who has power over the affairs of the universe, and knows the unseen and has the power to harm and extend benefit.

They also desecrate the Qur'an, and claim that the Companions of the Messenger of Allah distorted it and omitted from it certain things that relate to the family of the

Messenger of Allah. They do not adhere to its text nor use it as a proof.

They also defame the great Companions of the Messenger of Allah, especially the three, Abu Bakr, Umar and Uthman, and the mothers of the believers and the famous Companions the likes of Anas, Jabir and Abu Hurairah. They do not accept their Hadeeth for they claim them to be non-Muslims. They do not adhere to the hadeeth mentioned in Saheeh Bukhari and Muslim, except for those narrations that are on the authority of *Ahlul-Bait*.

They use falsified proofs and at times bring no evidence for what they say. They are hypocritical and say contrary to what they conceal in their hearts. They say: 'He who does not have *Tuqyah* has no *Deen*.'

We do not accept their claims that they love us, or that they are our brothers, for hypocrisy is the creed they hold to.

Surat al-Wilayah

This is the translation of the chapter of the Qur'an the *Shi'ites* claim was removed by Sunni Muslims from the Qur'an:

O you who believe, believe in the two lights that We have sent down that recite to you My verses and warn you from the torment of a Great Day. Two lights from each other and I am the All-Hearing, the All-Knowing. Those who are faithful to the verses and His Messenger indeed have Gardens filled with bounty. Those who disbelieve after having believed by disregarding the covenant that was given to them by the Messenger will be tossed into Hell. They wronged themselves and disobeyed the *'Wasi'* (regent, i.e. Ali) and they will be given to drink from *Hameem* (a river in Hell). Indeed it is Allah who has lightened the heavens and earth with what He willed and chose from the Angels and made the believers of His creation, Allah does what He wills, there is no God but Him, He is the All-Merciful, the especially Merciful.

Those in the past planned evil plans for their Messengers, so Allah destroyed them on account of their planning. And I punish severely. Indeed Allah destroyed the people of *Aad* and *Thamood* on account of what they did and has made them for you a clear sign, don't you have fear? Fir'awn was punished for what he did towards Musa and his brother Haroon, I drowned

him and those who followed him, so that this would serve for you as a sign, but the majority of you are sinners. Allah will gather them on the Day of Resurrection and they will not be able to answer when they are questioned. Hell is their abode and indeed Allah is all-Knowing and all-Wise. O Messenger convey my warning to them for they will come to know. Those who went away from my signs and rule will be among the losers. Those who are sincere to the covenant will be rewarded with Gardens of Bliss. Indeed Allah is all-Forgiving and has a great reward.

Indeed Ali is among the pious. We will give him his full compensation on the Day of Resurrection. We are not going to wrong him in the least. We have honored him above all of your family. Indeed he and his family are patient. Indeed his enemy is the chief of the criminals. Say to those who disbelieve after they have believed, "you have sought the beauty of this world, and rushed to attain it, and you forget Allah's covenant upon you, and you broke the firm promises and we have struck many examples for you so that you heed.

O Messenger We have sent down to you many clear verses which state that those who die as believers that they will be successful. Leave the disbelievers aside, we will gather them on a Day in which nothing will benefit them nor will they be shown mercy. They will be cast into Hell. So praise the name of your *Rubb* and be of those who prostrate. We have sent Musa and Haroon, but they wanted Haroon. So hold patiently, and we made from among them (i.e. the Jews) monkeys and swine and we cursed them till the Day of Resurrection. Have patience and

they will come to their senses. We have through you established the system of justice, just as We did through previous Messengers. We made from them a *'Wasi'* so that they would return.

Whoever forsakes My command, indeed they will return to Me. Let them enjoy their disbelief for a short time, and do not ask about those who break the covenant. O Messenger We have made for you on the throats of those who believed a covenant, so take by it and be from the thankful.

Indeed Ali performs prayers by the night and is fearful of the Hereafter, and he hopes for the reward of His *Rubb*. Say, are those who wrong themselves equal while they know of My punishment? We will put on their throats chains and they will be sorry for what they have done. We have given you the glad-tidings of his good progeny. They have from Me reward. And to those who have taken the path of the righteous, will have from Me mercy and they will reside in Heaven safely, and all praise is due to Allah, the *Rubb* of the Worlds.

The Alleged Tablet of Fatimah

This is a Book from Allah, the all-Powerful, the All-Wise to Muhammad, His Prophet, His light, His Ambassador and His living evidence to mankind. Jibreel brought it down from the *Rubb* of the Worlds. O Muhammad exalt My mention and be grateful for the bounties that I have bestowed upon you. Do not be ungrateful regarding My signs. Indeed I am Allah, there is no God but I, the destroyer of the arrogant and helper of the oppressed. I am Indeed the Only God, there is no God but I. Whoever hopes for other than My reward or fears other than I, I will punish him in a way like I have punished no other. So worship Me and depend upon Me. I have not sent a Prophet except that I have assigned for him a *'Wasi'* (i.e. regent). I have favored you over all the Prophets and have favored your *Wasi* over all other *Wasi*. I have honored you with al-Hasan and al-Husain. I made al-Hasan the keeper of the knowledge after his father. I then blessed Husain with martyrdom. He is the best martyr who has the highest rank. I made My words complete with him. My clear evidence is with him. On account of his family I shall decide who is to be punished or rewarded. The first of them is Ali, the best of all worshippers. His son is like his grandfather. The praised Muhammad al-Baqir has My knowledge. Those who doubt Ja'far will be destroyed. Those who reject him are similar to those who reject Me. It is indeed an

affirmed ruling from me that I will honor Jafar. After him will come Musa. My *Awliya* will be given the complete reward; whoever rejects one of them will indeed have rejected My bounty.

Whoever changes a verse in My book will have forged a lie against Me. Woe to the liar who forged lies against Me. After the end of the period of Musa, my slave, the one whom I love, (...) He will be killed by an arrogant devil. He will be buried in the city that is built by the pious slave next to the most evil of creation. It is a set judgment from Me that his son Muhammad will come after him, and he will be his caliph after him. No one believes in him except that I have made Jannah his final abode. I will allow him to then intercede on behalf of seventy of his family members who were all doomed to Hell. I will grant happiness to Ali, my Wali and my supporter. He is my witness over the creation and the trustworthy over the *Wahi* (revelation).

After him the *Da'ee* (caller) to my path and the keeper of the knowledge al-Hasan will come, and it will be completed with his son (...) who is a mercy to mankind. He will have the perfection of Musa, the beauty of Jesus, and the patience of Ayoub. People will submit themselves to him, as will the heads of the Turks and ad-Dailam. They will be killed, burnt, and they will be full of fear and be scared. The earth will be painted with their blood. Their women will be full of fear and will be punished. Those are my *Awliya* in truth. Through them will the Fitnah of *Amya Handas* be stopped. Through them will the earthquakes become apparent, and the hardships will be dropped. Upon them is the mercy of God and they are the rightly guided.

Abdurrahmann b. Salim said that Abu Basir said: 'If this is the only Hadeeth you heard in your life, it would suffice you.'

Du'aa *Sanamai Quraish* (i.e. the two idols of Quraish) What is meant is Abu Bakr and Umar

I begin with the name of Allah, the most merciful, the especially merciful. O Allah praise Muhammad and the family of Muhammad.

O Allah curse the 'two idols' of Quraish and their two superstitious objects and their two *Taghoot* (false objects of worship).

O Allah curse the two involved in the *Ifk*, and curse their two daughters, who disobeyed your command, and rejected your *Wahi* (revelation) and rejected Your bounties, and disobeyed Your Messenger, and changed Your religion, and distorted Your scripture, and loved Your enemy, and discarded Your rulings, and cast aside Your duties, and disregarded Your signs, and have proclaimed enmity against You *Wali* and took the side of your enemy and destroyed Your lands, and spread evil among Your slaves.

O Allah curse them and their followers, and supporters and parties, those who show affection towards them; for they have ruined the house of Prophethood, and sealed off its doors, and broke its ceiling and have then made its heaven like its earth, and

destroyed its family and killed off its helpers, and its children and left its *minbar* empty from its rightful holder and heir. They disregarded his Imamate and committed Shirk with the *Rubb*. Their sin has been magnified, and they will be forever dwelling in *Saqar* (hell). How devastating is Saqar, it will leave no person?

O Allah curse them by the number of people who approached them, and for every right they have disregarded, and every *Minbar* they have climbed atop, and for every believer they have given hope, and hypocrite that has sided with them, and for every *Wali* they have harmed, and for every person they have chased away, and for every truthful person they have kicked away and unbeliever they have supported and Imam they have overcome, and every *Fard* (obligatory duty) they have changed, and for every narration they have rejected, and evil they have favored, and every blood they have shed, and every goodness they have changed, and every disbelief they have set up, and for every lie they have masked, and every inheritance they have wrongfully acquired, and for every spoil of war they have taken wrongfully, and every unlawful they consumed, and every *khums* they have legalized and every evil they have established, and every wrongdoing they have spread, and every hypocrisy they have kept hidden, and every treachery they have kept secret, and every transgression they have spread, and every promise they have broken, and every trust they were treacherous in, and for every Halal they have proclaimed as Haram, and every Haram they have legalized, and every stomach they have ripped open, and every unborn child in the womb of their mothers they have killed, and for every pious they have made ignoble, and for every ignoble they have made a

pious, and for every right they have prevented from reaching its rightful people, and every lie they have spread.

O Allah curse them by the number of verses they have distorted, and compulsory duties they have cast aside, and for every Sunnah they have changed, and charges they have levied from the people without right and every commandment they have changed, and things they have forsaken, and the pledge of allegiance which they did not uphold, and testimonials they hid, and *Da'wah* they have discredited, and evidences they have denied, and tricks and treachery they have brought about.

O Allah curse them in the tablet, and in the open many curses, for ever and ever, curse them an infinite number of times. Curse them many times with no end. Curse them and their helpers, and supporters, lovers and slaves.

(Say four times) O Allah curse them so much so that the people of Hell will seek refuge from their punishment. *Ameen* O *Rubb* of the Worlds.

(Then say four times) O Allah curse them all, O Allah praise the Prophet and the family of the Prophet and enrich me with the halal so that I need not the Haram and I seek refuge with You from poverty. O Allah I have wronged myself and have recognized my sins and I now stand in front of you, do what you want with me so that you are pleased with Me. I will not return to sinning, but if I do return forgive me, and You indeed forgive through Your virtue, kindness and forgiveness, O Merciful.

May Allah praise the Last of all Prophets, his pure family, O Merciful!

Conclusion

Dear Muslim, you may now agree with me that whoever believes in these false beliefs is not of the Muslims, even if they call themselves 'Muslims'. Dear brother what is your duty towards the *Raafidhah*, now that they live amongst the Muslims?

You should be careful, and should not engage in transactions with them. You should warn people about their dangerous beliefs which are based on enmity towards every person who believes in Allah, and Islam as their *Deen* and Muhammad, may Allah praise him, as their Prophet and Messenger.

Sheik Islam b. Taymiyyah, may Allah have mercy on him, said: 'As for the *Raafidhi*, they will not live amongst any people except that they will resort to using *Nifaq* (hypocrisy). The *Deen* that they hold in his heart is a false *Deen*, it compels them to lie, be treacherous, and to trick people and to want evil for them. They will not leave aside an evil which they can do but will do it towards a Sunni Muslim. If a person does not know they are *Raafidhah*, they will be able to tell that they are due to the hypocrisy that will become apparent to any individual, as well one can tell this from their speech.'

They hold hatred, animosity and enmity towards us. May Allah finish them off. With all of this, we will still find people who are confused from amongst the general assembly of the Muslims, who deal with them on a daily basis. They may even trust them, all of this is based on the fact that they are not applying their *Deen* and do not know the teachings of Islam which order a Muslim to deal with people on account of *Wala* and *al-Bara* which is to love and hate for the sake of Allah. We are to proclaim our innocence from every non-believer and polytheist.

With this we can see the duty that lies upon us as Muslims, so is there anyone who will heed this?

We ask Allah to grant victory to His *Deen*, and to make supreme his words, and to defeat the *Raafidhah* and those who support them. May Allah praise the Prophet and render him, and his family and Companions safe from every evil.

Was salaam alaikum wa rahmatl'laah wa baraktoho.

Important Websites

We recommend this websites including information's about the *Raafidhah* and the *Shi'ites*

http://www.dd-sunnah.net	Web for Defence of the Sunnah
http://www.fnoor.com	Faisal-Noor-Site
http://www.albrhan.com	Alburhân-Site
http://www.wylsh.com	Site of those who are on the right path
http://www.khomainy.com	The truth about Khomeiny
http://www.dhr12.com	Leader of the Raafidhah
http://www.albainah.net	Albayyinah-Site
http://www.ansar.org	Site of the Helpers of Hussain
http://www.almanhaj.com	Site of Almanhaj (Methodic)
http://www.isl.org.uk	Uniting of the people of sunnah in Iran
http://www.almhdi.com	Site about Mahdi